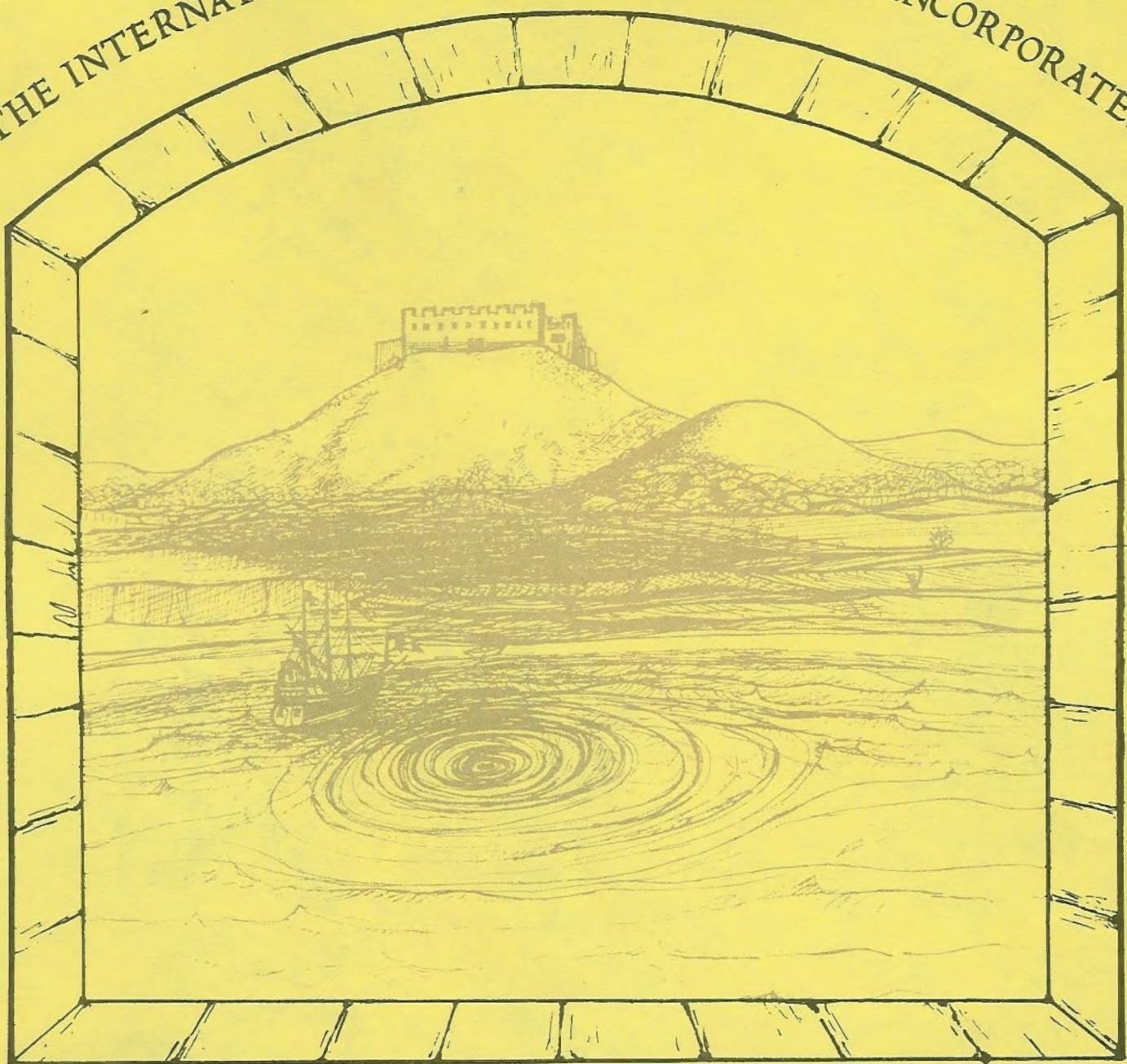


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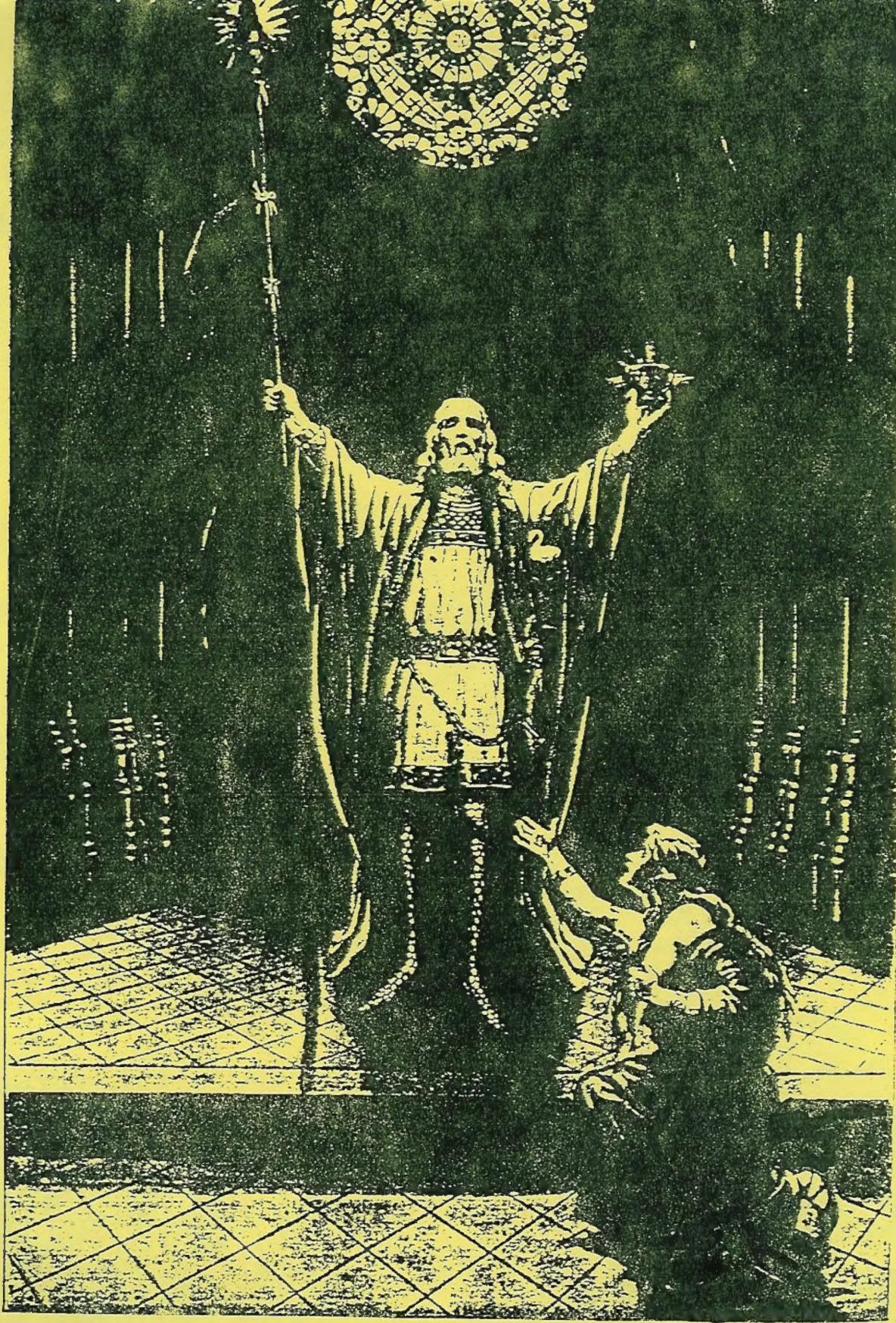
PLANE III

LIBER⁵⁹ A GOLDEN DAWN

GRADE: *COMPANION*
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN



PARSIFAL AND THE HOLY GRAIL.

In the great temple on Mount Salvat stands Parsifal, the third and last king of the Holy Grail, holding aloft the scintillating green Grail Cup and the sacred spear. From the tip of the spear trickles an endless stream of blood. Before Parsifal kneels Kundry (Kundalini), the Empress, who, released from the spell of the evil Klingsor, adores the sacred relics of the Passion. Of the Grail Mysteries, Hargrave Jennings writes: "The council of the Knights or Brothers of the Holy Grail, or Grail, was a reflex of the sacred bond sanctified by sacraments which held the majestic and mystic Rosicrucians together. These were really the guardians of the greater mysteries. In this sense of the mysterious and the sacred, the 'garter' of the 'Most noble the Order of the Garter—the first of chivalry—is not a 'garter' at all, but the 'Garter,' or 'Keeper,' the sacredest and holiest guardian of the supernatural chastity of none other than the most exalted feminine personality (of course in the abstract and miraculous sense), the very foundation of Christianity—the 'Cestus' or girdle of the blessed and immaculate Virgin Mary, the Queen of Heaven, with her victorious foot, for all the ages past and to come, trampling upon the Dragon, in her celestial purity, as the 'Mother of Christ.'" (See Phallicism.) The key to the Grail Mysteries will be apparent if in the sacred spear is recognized the pineal gland with its peculiar pointlike projection and in the Holy Grail the pituitary body containing the mysterious Water of Life. Mount Salvat is the human body, the domed temple upon its summit, the brain; and the castle of Klingsor in the dark valley below, the animal nature which lures the knights (brain energies) into the garden of illusion and perversion. Parsifal, as the purified candidate, becomes the Master of the holy relics and of the sacred science for which they stand. Kundry, having fulfilled the purpose of her existence, dies at the foot of the altar with the immortal words: "I serve!"



#223

Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

THE CATHARS

The word Cathar is derived from the Greek word Catharoi meaning pure. It is believed to have been first used in the second half of the twelfth century to describe members of a heretical Christian sect which developed in southwestern France and certain other areas in Western Europe during the twelfth and thirteenth centuries. The Cathars were also known as the Albigenses, meaning "Men of Albi." One of the main centers of Catharism was the town of Albi which is today the capital of the County of Tarn, situated about 47 miles northeast of Toulouse. However, there were other heretical sects in the region which were also called Albigenses. In order to understand the meaning of Catharism, a brief mention of the Gnostics, the Manicheans and the Bogomils will be necessary.

GNOSTICISM

The word "Gnosticism" originates from the Greek *Gnostikos* which means one who has *gnosis* or knowledge. Gnosticism is an ancient religious movement which predates Christianity but which subsequently interacted with it during the first three centuries of the Christian era.

The basic doctrine of gnosticism is dualism, though the degree and nuances of the doctrine have varied throughout its history. Dualism is the belief that there are two creative forces: God the Absolute who created the spiritual world, and a lower being who created the evil material world. According to this doctrine, there is an aspect of man, of which he is not normally conscious, which is part of the Godhead itself. Because of the Fall this became captive in matter. Through an initiatory experience bringing revelation from above, Man can become aware of his divinity and destiny and thereby regain his original world of the spirit. This realization cannot be achieved through studying sacred books or doctrine; it can only come through an inner revelation.

One of the effects of Christian influence was to encourage a certain flexibility among different Gnostic groups as to the relationship between God and the created world. Probably the greatest effect of Gnosticism on Christianity was to oblige the latter to develop a doctrine to counter the concept of dualism and to assert the importance of the work of Jesus Christ.

MODERN GNOSTICISM

The term **Gnosis** is frequently encountered in hermetic and esoteric teachings. Modern Gnosticism is no longer dualistic, and the word **Gnosis** is used nowadays generally to mean the realization of one's divinity through inner revelation rather than through mastery of a given doctrine.

The original Gnostics accepted the idea of the Christ within, but rejected the atonement. To them the Christ was a great prophet who had realized the Gnosis. One of the better known sources of Gnostic doctrine is the *Pistis Sophia*, and as it was written in the third century, it shows considerable Christian influence. This work takes the form of a dialogue between Jesus and his disciples along with Mary Magdalene on the Mount of Olives, 11 years after the crucifixion. *Pistis Sophia* is the World Soul which has fallen with Man and can be redeemed by Man if he redeems himself.

THE MANICHEANS

The Manichean sect was founded by Manes, a Persian mystic who lived between 215 and 276 AD. Manes was initiated into the Mysteries of Mithras, and although he is reputed to have studied those mystical teachings of esoteric Judaism which were to become the Kabalah, his own teachings were very much influenced by Gnosticism, of which he adopted a very radical form. He taught that the spiritual world and the material world were completely separate. The spiritual world, which was good, was created by God, and the material world, which was evil, was created by Satan. Man contained the goodness of the spiritual world within him, and his main purpose in life was to free his spirit from the evil world of matter so that it could return to God.

Manes taught that Jesus as a personality was neither the unique son of God nor the provider of salvation. Jesus, according to Manes, came to show the way, demonstrating that the Christ within him and within all human beings was the only hope of salvation.

Manes ran into opposition from the Zoroastrians and was eventually tortured and crucified. After the death of Manes, the inner circle of his followers organized and promoted the sect so effectively that it soon spread through Turkestan, parts of the Middle East and as far as India and China.

BOGOMILISM
MANICHEISM
ALBIGENSIANISM
CATHARISM

Manicheism was adopted between the tenth and fifteenth centuries by a number of people living in the Balkan region known today as Bulgaria. The Bulgarian version of Manicheism was named after its founder, Bogomil. During the eleventh and twelfth centuries, the movement spread European and Asian provinces of the Byzantine Empire. The strong reactions against heresy at the time brought persecution, and in 1100 the leaders of Bogomilism were imprisoned and their leader Basil burned to death. About 1150 the influence of the Bogomils began to be felt in parts of France and Italy. In Bulgaria itself they remained a powerful influence until about the fourteenth century, when the Ottoman conquest brought the movement to an end.

The Albigensian movement and Catharism were at first not just a branch of Bogomil Manicheism; there were already doctrinal trends in that direction in southern France. The Bogomil movement strengthened and gave more systematic and organized form to these heretical tendencies, but around 1150 the situation changed considerably and the doctrines of the Bogomils became closely associated with Catharism. Nicetas, a Bogomil bishop, visited the south of France in 1167.

THE CATHARS

Ironically, Bernard of Clairvaux was called into the breach to persuade the Cathars to return to the Catholic fold. Even he was not successful and they proceeded to organize themselves into a church. Shortly afterwards a large number of bishops were appointed in Albi and others later in Toulouse, Carcassonne and Val d'Aran. A number of bishoprics were also established in Italy.

In 1209 Pope Innocent III obliged the Cistercians to preach a crusade against the Cathars. A civil war took place in which the Provencal civilization of southern France, including Toulouse, was destroyed. The Cathars and other Albigenses survived only to be crushed later by the Inquisition in 1239. In 1244 the fortress of Montségur, the main Cathar stronghold, was captured and destroyed, and large numbers of Cathars burnt alive. The surviving Cathars had to go underground and many fled to Italy, where persecution was less intense.

DOMINICANS & FRANCISCANS

The Dominican and Franciscan Orders were founded in the thirteenth century to counteract the influence of the Cathars. Their respective techniques were different but equally effective. The Dominicans evolved techniques which developed into the Inquisition, while the Franciscans preached and won over the masses with the message that the world was God's and therefore good. An interesting point in passing: St. Augustine was once a member of the Manichean sect, but when he embraced Roman Catholicism he became one of the sect's most ardent enemies.

In the way they lived the Cathars were very similar to the Essenes, and even their detractors had to admit that they were very pure people. At one stage there developed a divergence of doctrine within the Bogomil churches, between those who took a more moderate view on dualism and those who wished to follow a more radical line. The Cathars supported the radical form of dualism.

CATHAR PRECEPTS

In the practice of their beliefs, the Cathars were extremely ascetic. Meat and sexual intercourse were forbidden. In order to accommodate those believers who were not able to follow the very strict discipline of Catharism, a division was introduced whereby those who followed the discipline completely were known as *Parfaits*, or Perfect Ones. The latter were set apart from the others by an initiation ceremony which involved the breaking of bread. The Cathars, incidentally, did not believe in transubstantiation. As far as the Holy Scriptures were concerned, the Cathars did not completely accept the Old Testament and had their own interpretations of some parts of the New Testament. The Cathars also believed like the Manicheans, that one's spiritual being remained in heaven and could be united with one's soul (which was attached to the physical body) only through a revealed spiritual knowledge — Gnosis. If this Gnosis were not realized, one's spiritual being would be obliged to attach itself to another physical body when the existing body died.

The legacy of the Cathars was not merely the memory of their purity and their courage. They and other heretical sects laid the foundation for what became Protestantism. There was also an esoteric side to the Cathars linked to the legend of the Holy Grail. According to the Tradition certain of the *parfaits* decided to perpetuate their secret teachings by disguising themselves as troubadours, peddlers, merchants and craftsmen and to discreetly pass on their teachings in the course of their wanderings. It is also claimed that they infiltrated the guilds, the remnants of Templarism and Compagnonage, and later the Freemasons.

Wagner's *Tannhauser* and *Parsifal* were based on the Grail stories accredited to Wolfram von Eschenbach, who almost certainly came into contact with Cathars whilst practising his calling. There is the legend I referred to earlier which states that when Montségur was about to be taken by the armies of Innocent III, the Cathars secretly sent away their sacred relics to be hidden in a safe place. According to this legend one of these relics was a chalice which, if it was not the original Grail, was reputed to have had the qualities of the Grail.

Various researchers have tried to trace links between the Knights Templar and the Cathars but the evidence is not clear. It appears that some Templars were obliged to take part in attacks against the Cathars. It is also claimed that some Templars managed to avoid taking part and even provided hiding places for the Cathars who wished to escape persecution.

There is no clear evidence to direct contacts for the sharing of respective experiences between the Templars and the Cathars. It is reasonable to assume, however, that if the Cathars had any teaching which could have added to the collection of knowledge the Templars sought to preserve, it is likely that the Templars would have availed themselves of it.

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- 1) Who were the Cathars?
- 2) Name one of the main Cathar centers.
- 3) Were the Cathars Gnostics?
- 4) What was the doctrine of the Cathars?
- 5) Who was Manes?
- 6) What did Manes teach?
- 7) What was the basic Gnostic doctrine?
- 8) What is the difference between ancient & modern Gnosticism?
- 9) What effect did Gnosticism have on Christianity?
- 10) What became of Basil, the Bogomil leader?
- 11) What became of the Cathars' relics?
- 12) What is the legacy of the Cathars?

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As most of you know, the Gnostics predated Christianity and flourished in the first centuries of the Christian era. They were pressured almost out of existence and driven underground by the orthodox Christian machine.

Students of Gnosticism should keep firmly in mind that *Gnosis* is a manner of perception and not a specific belief, and in pursuing any study about Gnostics and Gnosticism should eternally bear in mind that *there never was, nor is there today, a uniform Gnostic teaching.* Therefore it is quite impossible to say "the Gnostics taught this -- or they taught that -- or they teach this -- or they teach that...."

The following compilation was made by a recently established "Gnostic Church" and is being shared at this time because of the subject matter we are presently studying. We must add however, simply for clarity, that this compilation was NOT made by the Universal Gnostic Church, which you will remember, was declared by Papus as the official Church of Martinism.

COMPARISON BETWEEN SOME ANCIENT PAGAN GNOSTIC CONCEPTS
WITH THOSE OF A MODERN CHRISTIAN GNOSTIC GROUP.

- (1) Some Pagan Gnostics believed that the physical universe was created by an evil being as a trap for souls. This evil being (of various names) deceived human beings into worshiping him as God, and thereby kept their souls bound forever in his domain. *Some Christian Gnostics believe that the physical creation is an emanation from the Godhead Itself and therefore is inherently divine, though presently in need of restoration and healing through Christ.*
- (2) In keeping with this, some Pagan Gnostics believed that matter was essentially evil. *Some Christian Gnostics believe that matter is part of the dynamic power known as the Holy Spirit and is therefore essentially holy.*
- (3) Some Pagan Gnostics believed that the body was evil and a thing to be hated and escaped from. *Most Christian Gnostics believe the body to be subject to the laws of suffering and death because of the ignorance of the person inhabiting it, but that it*

can, in Christ, be transmuted into an instrument of righteousness and made holy and perfect. The imprisoning force that binds the soul is not the body, but the "sleep of death" -- forgetfulness of God and our own true nature, and identification with the temporal, which is ultimately unreal.

- (4) Some Pagan Gnostics believed that God was in no way present in the temporal world, but that He abandoned it irrevocably. To reach God, then, one had to escape from this world. Some Christian Gnostics believe that the world itself is a form of God's Presence, and it is ignorance of this alone that needs to be escaped from through Christ. As soon as ignorance is dissolved, the individual will find himself one with God and Christ in a union of love that has always existed, though forgotten.
- (5) Some Pagan Gnostic believed that Jehovah of the old Testament was a negative "tribal spirit," and not at all the true God. Consequently, they rejected the Old Testament as a book of deception and evil. Some Christian Gnostics believe that Jehovah is indeed the one true God and that the Old Testament is true (though in many places allegorical) and is to be accepted by all who would believe in Christ.
- (6) Some Pagan Gnostics believed that there were two great, co-equal Principles: Light & Darkness; God & Satan; who warred with one another continually, neither ever really winning permanently or completely. Some Christian Gnostics believe that there is only ONE existence: God, who is the Supreme Good. Evil is not an entity in itself, but a distortion of goodness. The "sinner" is starved of good, and therefore does evil. It is not his nature, but rather a denial of his nature, to commit sin. This is why Satan is called "a liar from the beginning."
- (7) Some Pagan Gnostics believed in the absolute separateness of the individual and God, believing that at best the individual could ascend to a better realm than this world. Most Christian Gnostics believe that man is irrevocably in the image of God and is in essence one with God, though presently "astray" from the true fold -- the Bosom of the Father.
- (8) Some Pagan Gnostics believed that salvation was for the few -- eternal damnation or total annihilation being the destiny of the great majority and held almost total pessimism as to the ultimate fate of

man. Some Christian Gnostics, on the other hand, were -- and are -- of just the opposite opinion. The doctrine of the APOKATASTASIS PANTON (the restoration of all things to the divine perfection through Christ) is central to Christianity. Saint Paul's statement: "As in Adam all die, even so in Christ all shall be made alive" is fundamental to a right understanding of Christ's mission in this world: "that God may be in all." I Cor 15:28. This is an entire study unto itself.

- (9) Some Pagan Gnostics held that either Jesus of Nazareth was the natural son of Joseph and Mary, or else they held that his body was a non-material illusion. Some Christian Gnostics hold that Jesus Christ was supernaturally conceived and born of the Virgin in a body that was real.
- (10) Some Pagan Gnostics, whatever they thought about the nature of Jesus' body, denied that he suffered in any way on the cross. Some even postulated that a Pagan Jesus was substituted for the real Jesus and died in his place, while the real Jesus looked on from a distance. Some Christian Gnostics affirm that Jesus did indeed suffer -- fully and to the utmost extent, even refusing the drugged wine which could have alleviated his pain.
- (11) Some Pagan Gnostics taught that Jesus did not really die on the cross, but only entered a cataleptic state from whence he was roused after his burial. Many Christian Gnostics, on the other hand, teach that Jesus did indeed truly die, and his spirit fully separated from his body as it hung upon the cross.
- (12) In keeping with the above, some Pagan Gnostics denied that Jesus actually rose from the dead. Some Christian Gnostics hold that he did indeed rise from the dead, and keep the festival of his resurrection -- Pascha, the New Passover -- as "the Feast of Feasts."
- (13) Some Pagan Gnostics taught that the Twelve Apostles and their associates did not know the true teachings of Christ, but that the real Gospel had been confided to others. Some of the Pagan Gnostics claimed to be the spiritual descendants of those 'others', having received the 'secret knowledge' from a succession of hidden teachers -- including the sorcerer, Simon Magus -- who were outside the

visible Church. Some Christian Gnostics deny this, considering the Apostles as perfect conveyors of the Christian Revelation which they (the Gnostics) in turn hold in conscious fullness. (Unfortunately, much of that knowledge was expunged from public knowledge by the efforts of the Byzantine Emperors but it continued to exist among the monastics and in the writings of the Church Fathers whose expositions of ignored truths are today passed off either as "quirks," "corruptions of the texts" or "slips of the pen.")

- (14) Some Pagan Gnostics disdained the use of many Sacraments, usually acknowledging only Baptism as viable. Many Christian Gnostics avail themselves of a full range of Sacraments -- in no way confining themselves to the later Western numeration of only seven.
- (15) Some Pagan Gnostics especially held the Eucharistic Rite in contempt, insisting on 'spiritual communion' alone as being valid. Most, if not all Christian Gnostics, on the other hand, place supreme value on the Holy Eucharist as the ONLY valid way to enter into full communion with the whole Christ: Body, Psyche and Spirit. Without that Eucharistic Communion there is no life in Christ, as he himself insisted during his public ministry (John 6: 53- 58).
- (16) Some Pagan Gnostics undertook ascetic observances in order to reduce the body to its bare existence, that they might escape its influence. Some Gnostic Christians undertake ascetic observances for the purpose of transmuting all the energies of body and mind into the "gold" of spiritual illumination in Christ.
- (17) Some Pagan Gnostics saw the body as an instrument of bondage. Some Christian Gnostics see the body as an instrument for liberation when dedicated and used according to the ways of Christ.
- (18) Some Pagan Gnostics taught that it was evil to have children, for that brought more souls into bondage to this evil world and its evil god. Some Gnostic Christians teach that it is a worthy thing to have children, for through them souls can be given the chance to grow unto "the fullness of the measure of the stature of Christ" -- something impossible outside the physical body.

- (19) Many of the Pagan Gnostics taught that women were evil -- instruments of the false God of the world to perpetuate men's bondage therein. They taught that women were antithetical to the true God Who, in the final analysis, was a Male. Therefore sexual intercourse with women was abhorred and many Pagan Gnostics urged their followers to engage in various sexual aberrations. Most Christian Gnostics of course hold that women are in the image of God as much as men, though God has no gender, the expression "Father" being an esoteric symbol. The sexual attitudes of some of the Pagan Gnostics are of extreme repugnance to Christian Gnostics.
- (20) Some of the Pagan Gnostics believed that the evil God of this world should be defied and his influence destroyed by engaging in the grossest acts of violence, crime and sexuality -- with the accent on sexual acts. There should be little need to point out that the view of most Christian Gnostics is just the opposite, that "whoever commits sin is a slave of sin".

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#225

Beloved and Respected Companions

THE ESOTERIC TRADITION AND THE TEMPLE

The Order of the Golden Dawn

In 1865 an Englishman named Robert Wentforth Little founded an esoteric society — the Rosicrucian Society — in Anglia. Membership was deliberately limited and only to Freemasons who had reached the grade of Master Mason were allowed to join. The

nineteenth century novelist and politician, Edward Bulwer Lytton, author of the successful historical novel The Last Days of Pompeii, and the Rosicrucian romance Zanoni, was one of the senior officers of the Society.

After Wentworth Little's death in 1878, three men took over the running of the Society. They were a retired medical doctor, William Woodman (1828-1891), a coroner, Dr. Wynn Westcott (1848-1925), and Samuel MacGregor Mathers (1854-1918).

In 1887, so the story goes, the Reverend A. F. A. Woodward, an elderly parson and author on Freemasonry, gave a coded manuscript which he found in a London public library to Wynn Westcott. The origins of this document have never been established, and Woodward himself died in December of that year. Westcott deciphered the document and found that it contained the outlines of a series of rituals for a group which called itself the Golden Dawn. What transpired immediately after this event has been the subject of heated debate ever since.

What is certain is that Westcott asked Mathers and Woodman to join with him in setting up a new esoteric order, which would derive its inspiration from the rituals found in the document. They agreed, and the Hermetic Order of the Golden Dawn was established in 1887/88. The official history of the Order claims that the address of a German initiate in Berlin called Anna Spranghel was found in the deciphered document. When contacted, she gave Westcott authority to set up an English branch of the long-established secret esoteric order to which she belonged.

Some historians in this field claim that in order to give an authentic background to his new order, Westcott invented the story of Anna Spranghel. Whatever the truth of the matter, a series of systematic study instructions including lessons on the Kabalah and Hermetic Symbolism were drawn up, a system of initiations and grades established, and a hierarchy of officers appointed. Mathers undertook the development of what were to become the Golden Dawn rituals. Shortly after an inner Order was added to which only the most advanced members could belong.

The Order was very well administered by Westcott with Mathers supplying the inspiration. Membership increased rapidly and by the end of 1891 when one of the trumvirate -- Woodman -- died, there were some 81 members in the London Lodge alone. Some of the well-known people who joined the Golden Dawn were the writers Arthur Machen, Bram Stoker and W. B. Yeats; Gerald Kelly, the president of the Royal Society; the Masonic expert Arthur Edward Waite; and one of the most famous actresses of the time, Florence Farr.

In 1892 Mathers produced a new ritual for the inner

order based on the myth of Christian Rosenkreutz as related in the Fama. He also reformed the Order with himself as head, and introduced more practical work, which made membership of the inner order even more demanding. Even his detractors admit that the training followed in the inner Order was extremely thorough and that those who managed to stay the course ended up with a very good grounding in almost every aspect of the Western Esoteric Tradition.

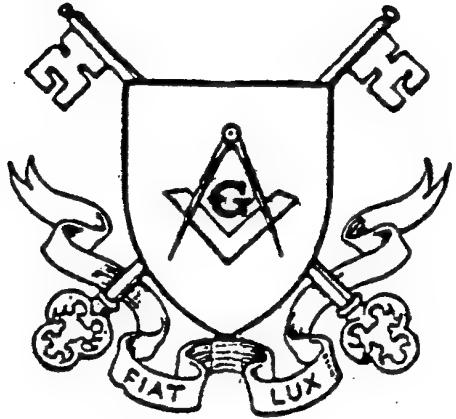
The Order's best years were 1891-1896. After this the personalities of Mathers and Westcott clashed, and the Order declined rapidly with members splitting off to form rival orders.

The Golden Dawn did not have a good press during the years of its internal convulsions, nor in the years immediately following the first World War. The public antics of Aleister Crowley, a former member who subsequently set up his own order, did not help the image of the Golden Dawn, despite the fact that most of Crowley's notorious activities were carried out after he had left. In recent years however, researchers have been able to take a more objective look at the Order and there is no doubt that whatever the true origins of Westcott's original authority and information, and whatever the truth about the strange personalities associated with the Golden Dawn, the combined genius of Westcott and MacGregor Mathers did produce a system of psycho-spiritual training containing a genuine and dynamic synthesis of the different strands of the Western Esoteric Tradition whose vitality remains unsurpassed.

Even Crowley has benefitted from a re-examination of the Golden Dawn history. An increasing number of specialists are now of the opinion that Crowley was in fact merely an early "hippy," and that, whatever might have been his personality faults and rather tongue-in-cheek way of expressing himself, his courage and qualities as a hard-headed researcher cannot be denied. But whatever the final verdict, the Golden Dawn tradition still survives, and some modern esotericists are busy up-dating the system, discarding some of its nineteenth-century exaggerations and supplementing it with new knowledge which the Age of Aquarius has been showering upon us. Thus, despite the human failings of the individuals who drew up the Golden Dawn system, it was certainly one of the Guardians of the Tradition. Anyone doubting the efficacy of the system has only to try out some of its methods, which have by now been borrowed by all kinds of groups and are included in many current books on spiritual self-development.

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We apologize for our inability to present lecture #6 on the Grail by Peregrinus ... because of the 'space' situation! It will appear in our next.



#226

STEWARDS—OF THE MYSTERIES

"And David assembled . . . all the stewards over all the substance and possessions of the king." 1 Chron. xxviii; 1.



STEWARDS are the lowest in the scale of ranking officers of the Lodge, being among the "appointive officers." For that reason, perhaps, they are not always given the consideration that is their due. Their position has become overshadowed by the more dominant offices that carry more generous "speaking parts" and are therefore more coveted. In fact, Stewards, in many Lodges, are regarded, more or less, merely as the proper officers to assume charge of the essential work of the "Fourth Degree", the "Working Tools" of which, are the Knife,

the Fork, and the Spoon, not symbolically, but *naturally applied*—with vigor.

2 There is an old adage that a chain is no stronger than its weakest link, and this adage, while fairly venerable, has not yet been disproved. The Stewards of the Lodge are essential links in the chain to an extent equal to any other position outside that of the Master and his Wardens. At the present day, the office of Stewardship has become largely usurpt by a multiplicity of other petty officials; Standing Committees, Finance Committees, Trustees, Entertainment Committees, etc., etc.

3 As a matter of fact, the Steward is the official to whose care is, or was, committed the custody, not only of the properties of the Lodge, but its general welfare, and the position is pre-eminently one of trust and responsibility. However, aside from this fact, Stewardship is really a preparation for the assumedly more important functions in responsible office, and some Lodges are awake to this truth to such an extent that they have for a general axiom, "appoint stewards as potential future Masters."

4 This is the special phase we are to consider. Stewardship is, in itself, a phase of initiation, for the brother who cannot properly fulfill the duties, simple as they may seem, of Stewardship, is not competent to assume the final responsibilities of the higher offices. In the early Christian Church, Stewards had definite responsibility of a most active sort. They were charged with the care of the sick and distress, the hospitaller's duties and the guardianship of the general welfare of the faithful.

5 We are not oblivious of the existence of "Lodge politics" and we are aware that the chairs are not always filled thru sequential promotions, but we shall ignore this status, for it is not germane to the essential principle of Masonic values. Theoretically, at least, Stewardship is the first

step taken by those who are not only entrusted with the mysteries, but also, with the responsibility of conferring them upon other worthy and well qualified candidates for advancement.

6 Stewards then, are not merely functionaries upon whom devolve the pleasures of the after-lodge collations; they are *Stewards of the mysteries, neophytes* in training for the proper rendition and interpretation of Masonic teachings and allegories. They are potential Masters, and *Masters are graduate Stewards*. Like the Sephirotic Emanations, they symbolize the beginning and the ending, the ending merged into the beginning and stand at Malkuth on the Sephirotic Tree of Life.

7 There is a special dignity attacht to the office of Steward that ought to be emphasized more vigorously. It is an honorable position. It is a symbolic position. It is an esoteric position. It would possibly be more correct to say that the Junior Steward represents Malkuth and the Senior Steward Yesod. Malkuth, Kabbalistically, signifies "Kingdom" and the Junior Steward stands between the Kingdom of the World as symbolized by the outer world of everyday life, and the inner world of spirit as represented by the Kingdom of the Mysteries, the Threshold of which the candidate seeks to cross.

8 The Senior Steward, as Yesod, symbolizes, Kabbalistically, "Foundation." As one step higher in the Steward's grade, he symbolizes the fundamental basis of Masonic teaching, into which, the Candidate who has passed the Threshold, is entering. The Ten Sephiroth, of which Malkuth, the Junior, and Yesod, the Senior Steward are the bases, represent symbolically the fundamental activities of *En Soph*, as specific rays of Intelligence.

9 Esoterically, therefore, the Junior and Senior Stewards hold a definite place in the sequential chain of symbolic official units in the Lodge. They are positive links in this chain and from the spiritual standpoint, their place and position is as fundamentally important and vital as any that may be more notable by virtue of ritualistic activity on the floor of the Craft.

10 The Stewards stand, as it were, between the Initiate Brethren and the Profane of the outer world. *All Masonic Brethren are virtually Stewards*, for all Masons are potentially custodians of the mysteries, by virtue of the Obligations they have individually assumed. But the Lodge Stewards hold an appointive office bearing the distinct appellation as such, and so act as exemplars of what all members of the Craft ought to have continually in mind—their responsibility toward the teachings they have received.

11 As the Stewards symbolically represent Kingdom and Foundation, so these properties represent the great body of Masonic membership at large. It is the general membership of the Craft that constitutes the Masonic Kingdom of Light and it is also the great body of Masonic membership that constitutes the foundation upon which the successful work Freemasonry conducts for humanity is and must be built. Singularly, but most appropriately, these two properties, Kingdom and Foundation, represent the basis upon which, that Spiritual Structure, the "House not made with hands, eternal in the heavens" is Masonically erected. Kingdom furnishes the locale, and Foundation the substantive base upon which the spiritual building only can be built.

12 The success and permanence of any building depends entirely and basically upon the foundation that is under it and the place wherein and whereon that foundation is laid. It is an evidence of the genius of Freemasonry that Stewardship forms the Foundation and the Kingdom upon which the fabric of the Craft is developt.

13 The importance of the several official Masonic positions is shown by the symbols appropriate to each. The Cable-Tow, previously mentioned in these instructions, is essentially a physical symbol of limitations. Until freed from limitations, the Masonic neophyte cannot expect to make the complete progress that the Order opens out to him. Similarly with the Plumb-Line. It is not alone a symbol indicating the upright manner which should characterize the actions and attitude of Masons toward each other; it is to a greater extent, the *symbol of continuity*.

14 The Plumb-Line symbolizes the continuity of the Order, not alone as an institution in the world, but as an organic, continuous stream of illumination, developt by the conjunction of many sources thru past eras into one unified organism, in which the spiritual life stream has been preserved. It is the symbol of what is commonly called the "Apostolic Succession" in some religious bodies and it is the symbol of the living protoplasm transmitted from cell to cell thru the process of fission, extending back incalculable time periods in biological history.

15 A single break in such a stream would have checkt the supply from all subsequent ramifications. The Stewards, as Malkuth and Yesod in the Lodge, symbolize and *are* the keys to the beginning of the chain of Masonic-consciousness, for it is not too difficult to visualize the Fraternity as an Entity, with its individual Group Spirit, and the Stewardship preserves the continuity from one source of origin to the new one. For this reason, the Plumb-Line is peculiarly appropriate to the station of the Stewards, althou of course it is not so allocated in the Lodge.

16 In modern usage, the Junior Warden responds to the symbolism of the Plumb-Line and as his office has largely to do with the assumed actions of the Craft while at work, it is not inappropriate, nevertheless, from the standpoint of continuity, it also symbolizes to a notable degree, the work and responsibility of the Stewards.

17 A Steward is one to whom something of importance is entrusted. The Lodge Steward therefore, is, or should, be an exemplar of what all the brethren of the lodge should be,—custodians of the mysteries in an active, operative sense, not passively initiated members, for no matter how many degrees one has taken, no man is truly initiated unless and until he has received the Light within as a part of his individual consciousness. Then he is truly a custodian of the mysteries,—a true Steward.

18 A man enters Freemasonry as an Entered Apprentice, in order to become an integral part of the Foundation of Masonry. A Mason enters the ranks of the Lodge Officers as a Steward, in order that he may become an integral part of the "Kingdom" of Masonry. All life is a process of initiation into the spiritual kingdom and Freemasonry exemplies this truth, not only by initiation into the Order itself, but into the official grades of the Order as well. Stewardship therefore, together with the Junior and Senior Masters of Ceremonies, may be regarded as the Entered Apprentice grade of *official* Masonry.

19 The office of Stewardship is a test, an excellent test. It is not by any means an impressive office at first sight or thought. Seemingly, the Stewards have little to do of obvious or appreciable value. Too often the chairs of the Stewards are vacant and the Master is obliged to fill them temporarily. This is natural, for it is normally human for ambitious ones seeking the lime-light, to electioneer for positions of greatest apparent brilliance. Nevertheless, we have in mind the declaration of an historic character who prefered to be a doorkeeper in the house of his Lord, than to dwell in the tents of wickedness. The same application might profitably be made to the office of Stewardship.

20 It is a genuine test of the sincerity and capacity of a brother, to decide, by appointing him to the office of Steward, whether he can be trusted with small responsibilities, in a seemingly obscure position. The negligent Steward is apt to make a negligent Deacon, Warden or Master. Those who cannot be trusted with small matters are seldom able to rise to the responsibility of larger and more important matters.

21 Esoterically, the Steward represents a step into another and a higher phase of initiation. To the ordinary Master Mason, the Lodge satisfies and appears to offer him what he has sought. But the official ranks of Freemasonry represent a different phase of attainment. Officialdom, in any usage, represents power, deputed or entrusted by suffrage, to chosen ones. Roughly speaking, the Body of Freemasonry represents the Lesser Mysteries, while Official Masonry represents the Greater Mysteries. The Steward therefore, is one who has made a still further step. He has allegorically entered the lower grades of the Greater Mysteries of the Craft, a step carrying with it a slight degree of power, which is to be increast as time passes and the neofite proves worthy of the seemingly slight responsibility reposed in and upon him.

22 The Steward personifies every individual brother of the Order, for every Mason from Entered Apprentice to Grand Master is a Steward. Every Mason has been entrusted with a greater or lesser degree of the mysteries. At the time they were conferred upon him, or, rather, at the time he was invested with them, they may not have seemed especially mysterious or, in fact, as partaking of the nature of mysteries at all. This is because humanity is prone to judge superficially and things worth while lie deep beneath the surface.

23 The writer has known of many men who have entered Freemasonry with every expectation of having some portentous mystery revealed to them and have express a keen disappointment at the apparent simplicity of the ritual. A few years later however, several of these same men had become ardent esoterists and were and are strong for the more specific instruction in the arcanae, in the Lodge room. But this is not the mission of Freemasonry. The Fraternity, as previously stated, presents the keys and furnishes the Light, and it is the province of every sincere seeker to make his own search, by his own inner guidance, and in so doing, he will discover to his pleasure, that congenial minds will rally to his aid and companionship.

24 According to Mackey, it is the duty of Stewards to "assist in the collection of dues and subscriptions." Stewards in the modern usages have little of that to do, except by way of soliciting subscriptions for the inevitable Lodge dinners, suppers and collations. The jewel of office of Stewardship is the Cornucopia, a symbol of plenty. Esoterically, this symbolism is most ancient, and takes us back to the earlier custodians of the mysteries. In those mysterious rites, the analogues of the modern Stewards, had, as their specific duty, the support and nourishment of the workers who devoted their time to the instruction given to the continuous classes of neophytes. Such a duty is no longer incumbent upon Stewards, for times have signally changed.

25 Ordinarily three compose a M.M.M. Lodge, but when composed of seven, the personelle consists of the Master, Senior and Junior Wardens, Senior and Junior Deacons, Secretary, Treasurer. There is reason to assume however, that in earlier times, the functions of the Secretary and Treasurer were taken over by brethren not in the usual order. The full working staff of the Lodge outside of the Secretary and Treasurer are, the Master, Senior and Junior Wardens, Senior and Junior Deacons, Senior and Junior Masters of Ceremonies, Senior and Junior Stewards and Chaplain.

26 The Tyler, Marshal, Precentor, Organist, etc., may be regarded as extra-ritualistic functionaries. Here then, we have ten officers, corresponding to the Ten Sephiroth or Emanations. The whole staff constitute in the exoteric plane, the collective forces of the Ray from the Great White Brotherhood, which is a body entirely dissociated from any individual organization one the physical plane, but operating thru such bodies thereon as may prove to be acceptable and facile instruments for its great purpose—human enlightenment and freedom.

27 Each member of this illustrious staff, is a direct representative of brethren who have gone this way before him thru ages upon ages past, in the presentation of the mysteries. They have indeed an illustrious ancestry and lineage. They are the Stewards to whom the great husbandman Freemasonry has entrusted specific talents, and from whom Freemasonry *will* and *does* require an accounting.

28 Associated with the Stewards are the Masters of Ceremonies, Junior and Senior, who correspond, Kabbalistically, to the Sephiroth Hod (Splendor) and Netzach (Firmness). In the Rosicrucian Grades of the First Order, the Junior and Senior Stewards and the Junior and Senior Masters of Ceremonies have, as their ritualistic correspondences or analogs, the Zelatori, Theorici, Practici and Philosophi.

29 Researchers who seek the Masonico-Rosicrucian correspondences will find, therefore, in the Masonic Stewards and Masters of Ceremonies, a *collegium*, or body representative of the First Order of Freemasonry, the Ground Floor of the Temple, analogous to the First Order of the Kabbalistic Structure of Rosicrucianism. This correspondence is not a matter of chance. It is evidentially intentional, as preserving a definite adherence to a cosmic *schema* that has, thruout many ages, conserved, or rather, concealed and revealed the Lesser Mysteries.

30 Furthermore, there is ample evidence to "those who seek" that the Stewards and Masters of Ceremonies are a passive development of the functions of the Dadouchos and Stolistes of the ancient mysteries, perpetuated in the work of the officers still bearing the same names in the Rosicrucian Work. We say "passive" advisedly, for Masonry proclaims itself to be a *speculative* Order, altho its Work is really quite operative, for work can be performed actively, operatively and constructively to far greater permanent advantage on the mental plane than on the purely physical. It is probable that, in their limited knowledge of mental energies as we understand them today in the light of modern psychology, the founders and formulators of Masonry as it now exists, sought to develop an organization that would function solely in the "Outer". In this they were not only successful, but even more so than they had any idea, for Masonry functions both in the "Outer" and in the "Inner" as well, and to good purpose in each.

31 The Ground Floor of Masonry's Spiritual Temple is, Kabbalistically, built upon the four fundamental factors, Kingdom, Foundation, Splendor and Firmness. To complete the picture, the Tyler standing without, armed with drawn sword, symbolizes the Kerubim who, with flaming swords, (Caduceus of Mercury) guarded the Gates of the allegorical Eden. The Tyler, by his position outside the Door of the Lodge, corresponds to the Rosicrucian 0°-0°, which symbolizes the commencement of all things under the simulacrum of No-Thing and is inclusive in its functions. The Tyler therefore, symbolizes the commencement of the Masonic career and his functions are included in every degree or phase of the Lodge's Work.

32 The basis of Freemasonry is, as may be seen, complete. To those who can establish true values, and see with the eye of experience and real depth of appreciation and understanding, a building is not impressive thru applied decorative beauty alone. An ornate entablature, imposing columns, elaborate peristyles, and sculptured pediments do not constitute the measure by which the beauty of a structure may be unfailingly estimated. The critic whose opinions have weight and depth, bases his appreciation, on the ensemble, to some extent of course, majorly upon the foundation; the solid, substantial basic principles of legitimate construction.

33 The work of the Masters of Ceremonies is not at all spectacular, but there is a feature about it that should dignify it with a special impressiveness, namely, that these officers are primarily those with whom the candidate for the Mysteries comes first in verbal contact ritually. They *prepare* the Candidate. This process of Preparation is, in itself, most symbolical. First of all, it teaches the Candidate that Freemasonry, like anything of real worth or dignity, cannot be "rusht". It cannot be taken by storm. One cannot rush in off the street and make his entrance to the Lodge. A special Preparation must be and is provided for and the Masters of Ceremonies take care of it.

34 The writer has known of Candidates who have refused to proceed with the Initiation, due solely to the effect of their first contact with the Masters of Ceremonies. Whereas they expected solemnity and impressiveness, they were met with flippancy and levity, intended, no doubt, as fraternalism and good fellowship, but Candidates at the time of actual entrance into the order are not usually thinking of good fellowship. They are in a highly psychological condition. Things that would ordinarily be passed off understandingly, are mistaken and misunderstood.

35 The actual preparation of the Candidate is highly symbolical. Divested of the insignia by which he is ordinarily recognized and known to the world at large; strip of the conventionalities of any given age, custom, style or precedent, the Candidate, in a state of "neitherness"—presents *only himself* to the Lodge. Symbolically, it is "a soul laid bare" that, being properly instructed, enters the Lodge. Symbolically therefore, it is not the outer man who becomes a Mason, it is the *inner* man, the *Ego alone*, divested of all that the world has invested him with, strip of all outward honors, decorations and the glittering baubles of custom or environment.

36 Added to this lack of physical investiture is the lesson inculcated that the aid of Deity must first be sought in all important undertakings. This procedure, his first experience with the Craft he is entering, makes one of the most striking and deeply seated impressions upon the neophyte.

The lesson is a wholesome one that he can take with profit into his home or office and, in fact, this is true of every definite principle inculcated in the Masonic curriculum. All the teachings of Freemasonry are eminently practical.

37 From the very outset of his Masonic career, the teachings of the Fraternity are sharply imprest upon the Candidate's vital consciousness in a way he is not likely to forget. It is only thru pain that we understand pleasure. It is only thru darkness that we understand what light means. Experience is gained thru contrasts. A life that held only pleasure would be deadly dull and colorless. Masonry gives its neofites a taste of contrast and drives home the moral of its lessons by the vigorous application of its Working Tools.

38 The Masonic neofite enters the Craft thru Pain and Darkness. As Manly Hall has well said, "Ignorance is the darkness of Chaos and Light is the knowledge of Cosmos." This is quite true and most apropos, for entrance into the Masonic Fraternity symbolizes release from the mental darkness of the chaotic outer world into the light and liberty of the cosmic world, and as we have already pointed out, light gives liberty and liberty is freedom and Light, Liberty and Freedom are essential Masonic Principles that mean—TRUTH.

39 It is in the Entered Apprentice Degree that the Neofite receives his distinguishing badge, the White Lambskin Apron, the insignia by which all Masons are known. The Neofite is taught, at the time he is invested with this Apron, that "its spotless white surface should be an ever-present reminder of a purity of life and conduct, a never ending argument for nobler deeds, for higher thoughts and for greater achievements." It is considerably more than that, however, esoterically. The Apron with its Flap, shows the Square and the Triangle. The Strings represent the Cable Tow applied to each section or factor. The Square represents Man, as a creature of Matter, in fact the plane or region of Matter—the World. The Triangle represents Spirit. When the Flap or Triangle points upward, it represents Spirit superimposed above Matter. When hanging downward, it represents Spirit involuted or involved in Matter, the Logos of the Man, or the Word Incarnate in Human Form.

40 Considering the fact that, esoterically, it is not the physical Man but the Spiritual Ego or real Man who is entering, thru Initiation, into the Craft, we may see how really symbolic the Masonic Apron is. The Apron is worn in ways peculiar to the various Masonic Degrees, but by the aid of simple diagrams which the Masonic reader can easily prepare for himself, it will be seen how the manner of wearing the Apron signifies not only the classification of Working Craftsmen but the degree to which Spirit is merging into and vitalizing Matter thru Involution, also the extent to which Matter is Evolving up to Spirit. Symbolically, the manner of wearing his Apron, should distinguish the evolutionary status of the Neofite.

41 The Strings of the Apron are, symbolically, applied one to the Square of Matter, the other to the Triangle of Spirit. They are the spiritual umbilici, corresponding to the Cable Tow and as we have pointed out that the Cable Tow is a symbol of Limitation, so these spiritual umbilici are likewise limiting symbols. They remind the Neofite that, altho essentially a spiritual being, he is limited in his spiritual capacities on the Material Plane. As a physical being he is limited in his faculties on the spiritual plane. But when tied about him, they symbolize the unity between the functions of both planes,—spiritual power materialized and material power spiritualized in constructive activity.

42 Bro. J. D. Buck points out that "Freemasonry is the subjugation of the Human that is in Man by the Divine; the conquest of the Appetites and Passions, by the Moral Sense and Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well earned laurels, is the True Holy Empire." This struggle and conquest is symbolized by the Lambskin Apron and its component elements of Spirit and Matter coming into unified activity. The Master Mason who wears his Apron appropriately to his Degree, is wearing a symbol that it requires courage to display, if he only realizes the full import of its complete symbology.

43 When the Entered Apprentice is invested with his Apron, he is made thereby a Steward of the Mysteries, which he is not only to *guard*, but, above all, to *understand*. What he *wears* is essentially symbolic of what he *is*—or *should be*. The Lambskin presented is pure white, a most symbolic color, comprising all the rays of the solar spectrum indicating the collective spiritual qualities of Man. But the Aprons commonly used in the Lodges for ordinary wear, are frequently bordered with blue, emblematical of the Blue Lodge in which they are used. This color, blue, besides being a spiritual color, is cosmic in its individual symbology and indicates the "knowledge of cosmos" referred to by Hall, and is also emblematic of the universality of Freemasonry, the deeply seated basic principle of the Craft.

44 Kingdom, Foundation, Firmness and Splendor are then, the basic principles which the Entered Apprentice is to incorporate into his individual life plan. They will be found to be the most solid and substantial and, at the same time, the most elevating concepts the mind of the Neophyte can assimilate, and if he goes no farther, he will, as he enters into a deeper realization of what these principles signify, build his life upon a foundation and according to constructive laws that will establish him firmly in the way to a greater Light, a deeper understanding of the Mystery of all Life and a comprehension of Personal Responsibility that will make him a true Man in every sense of the word.

45 To be a Steward of the Mysteries is an exalted status. Sendivogius said, "The orb of the World contains not so great a mystery as a little Man, made in the Image of God." The true mysteries are not *revealed* by any initiation devised by man. They are revealed only to those who know how and where to look for them—within one's self. The mystery of Life is concealed within each human being. The Mystery of Past, Present and Future is lockt up within the human Ego. The Super-conscious memory of Man will release to him the knowledge of who he is, what he has been and what he will be in ages to come, if he unlocks that memory and lets it become active in his consciousness.

46 The Square represents the Body and the Compasses represent the Spirit. The Entered Apprentice is born to Light by the aid of certain Representatives of the Greater Lights. The Entered Apprentice who learns to use the Compasses to control the Square by the illumination conferred thru an intelligent (not sectarian) understanding of the Greatest Light in Masonry, will make his subsequent progress on the spiritual pathway in accord with the best and most reliable laws ever given to humankind.

47 Stewardship is a status of service,—of serving one's fellow-beings. It is not a menial position, or one which, in any way whatsoever, is derogatory to one's dignity. False pride often makes us feel that some kinds of service are beneath us, but no service that is worthy of the name, can ever be derogatory to the man who is sure of his manhood and all that it implies. It is an axiom that no one can become a good general unless or until he has also been a good soldier. No one can become a good or a wise director of his fellow-men unless or until he has learned to serve his fellow-men. Service not only renders necessary aid and assistance; it enforces self-discipline, develops courage, increases resourcefulness when one is called upon to help another for whom all resources have, seemingly, failed.

48 Stewardship is the symbol of an implied trust and the acceptance of it. Acceptance of a trust implies the necessity of creditably discharging the responsibility assumed. Stewardship in all of its aspects implies *action* and every teaching in Freemasonry backs up this implication. The Worshipful Master is simply a Master Steward who has earned his honorable position by proving himself capable in the smaller things and tests previously demanded of him. All the precepts inculcated thru the Entered Apprentice Degree even to the very name of the Degree, emphasize the idea of Stewardship and true Service.

49 Stewardship entails an accounting for that with which one has been entrusted. The Entered Apprentice must give an accounting of himself before he can expect to make further progress in the Art. This does not mean the perfunctory Lecture which is to be memorized before showing the Suitable Proficiency in the preceding Degree. It means that, spiritually, the neophyte must demonstrate his understanding of what he

has assumed thru his Obligation and the teachings given him, before he can expect to progress farther on the inner planes. This examination and accounting is not required before any committee of human examiners but before the stricter examiner that is his own conscience.

50 The Neofite who is really seeking More Light must be able to satisfy himself that he does understand what he has received in its inner import, before he can reasonably expect to go onward. That he may, and probably will, in due time be advanst to the Fellow-Craft Degree is not alone or in itself advancement on the inner planes of consciousness. It is merely another *opportunity* and will be understood only to the measure that he understands what he has already undertaken. Stewardship of the Mysteries in Masonry means being entrusted with the principles of elemental building building on the Temple *not made with hands*. It is, therefore, incumbent upon the Neofite, like a good steward, *to begin building on that Temple at once*.

51 The Nazarene Master once said, referring to Stewards, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with *few stripes*. For unto whosoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." The parable referd to customs prevailing at the time, but the principle remains the same. Of those to whom *much* Light has been given will much be required. Of those to whom *some* Light has bee been given will be required *some* measure of reciprocity. Those who have received much Light and who have failed to use it, will receive the stripes of an offended conscience. Those who have received some Light but who have not known it or taken the pains to understand it, will receive the stripes of personal disappointment with what they have received, simply because of their continued ignorance, which is a cardinal sin of mankind in an age when ignorance is unpardonable because inexcusable when Light is everywhere available.

52 Freemasonry does not really invest its Neofites with *new* mysteries. It reveals to them the mysteries with which they are already invested and entrusted. It is for the Neofite to seek the understanding and right use to them. Man is, and most men are content to remain, biological structures. The true Mason who understands, seeks to transmute the biological structure into the Spiritual Temple that it should be. Nature does the initial work in providing man with a base upon which to work. Knowledge provides the tools with which to improve that base and to develop it into a sublime structure worthy of the Soul that tenants it.

53 A realization of the principle of Stewardship will make this clear to any Neofite and give him the Light and show him the way to work the Great Transmutation. It is incumbent upon the Neofite to take home the lesson taught by the process of his Preparation for entrance into the Lodge Room, the lesson that not the physical but the spiritual man is entering upon a new plane of consciousness and into a new world of experience. The Ego that is man, will then be able to direct the further progress desired because it is given an opportunity to function as a spiritual Entity.

54 It is the duty of every Mason to so regard his membership, aside from any question of official position, as one of essential Stewardship and to faithfully discharge the provisions of his Obligation in such a manner as to compose a good accounting of the trust the Craft has reposed in him. Only by so doing will he rise to a proper appreciation of what Freemasonry really means and what the name itself implies. Only by so doing, will he receive all the Light that can be conferd upon him in a Masonic Lodge. If Light is really what he seeks, the seeker must be able to recognize it when and as he sees it. Otherwise, he remains still in darkness and is little better than the profane in the outer world who have not enjoyed his opportunity.
